troduced into the northwest of China, possibly from Tibet, by the fourth century, and the pomegranate, which was probably of Iranian origin, in about the third century. The secret of manufacturing glass appears to have been brought (although not for the first time) by Syrian or Indian artisans in the first half of the fifth century, brocades came from Persia as early as 520, and commerce in walrus ivory and other northern products trickled through from the far North and perhaps even from across the Bering Straits.

It must not be thought that, compared with present-day international commerce, the bulk of this trade was very large. Measured by that standard it was a mere trifle. Possibly it was small <even when contrasted with the foreign commerce of the T'ang, the great dynasty which followed. For the times, however, especially when we recall the disasters which were overtaking the Mediterranean world during the fifth and sixth centuries, it was not insignificant.

It may be noted here, although it does not bear directly on commerce, that the music of Kucha, a highly cultivated center in what is now Sinkiang, had an influence on that of China, for an orchestra was brought back from there by Lu Kuang's forces.

It must also be added that Japan was feeling the influence of Chinese civilization. In the third and fourth centuries, a strong state with Chinese rulers was established in what is now the southern portion of Manchuria and northern Korea, and Chinese culture became very potent in the Korean peninsula. In the fourth century, after the collapse of this state, the stream dwindled but by no means disappeared. Under Chinese influence and with Chinese art forms Buddhism reached even

Southern Korea in the fifth century. While the Chinese were in Korea, Japan and the peninsula were very closely in touch with each other, partly through Japanese invasions, and Chinese culture flowed into the islands. Japanese envoys visited Northern China and Chinese penetrated to Japan. Chinese and Korean immigrants helped to provide that country—then very rude—with scribes, and the Chinese characters were introduced, although possibly not for the first time. In the *San Kuo Chih,* or Memoirs of the Three Kingdoms, a history written in the third century, is a description of Japan derived from a Chinese visitor or visitors,, which is one